

away.¹ Hence persons who wish their hair to grow thick and long should cut it in the first half of the moon.² On the same principle sheep are shorn when the moon is waxing, because it is supposed that the wool will then be longest and most enduring.³ Some negroes of the Gaboon think that taro and other vegetables never thrive if they are planted after full moon, but that they grow fast and strong if they are planted in the first quarter.⁴ The Highlanders of Scotland used to expect better crops of grain by sowing their seed in the moon's increase.⁵ On the other hand they thought that garden vegetables, such as onions and kail, run to seed if they are sown in the increase, but that they grow to pot-herbs if they are sown in the wane.⁶ So Thomas Tusser advised the peasant to sow peas and beans in the wane of the moon "that they with the planet may rest and arise."⁷ The Zulus welcome

¹ P. Sebillot, *Traditions et Superstitions de la Haute-Bretagne* (Paris, 1882), ii. 355; L. F. Sauvée, *Folk-tort des Hantes-Vosges* (Paris, 1889), p. 5; J. Brand, *Popular Antiquities of Great Britain* iii. 150; Holzmayr, *Osiliana*, "Verhandlungen der gelehrten Estnischen Gesellschaft zu Dorpat" vii. (1872) p. 47.

² The rule is mentioned by Varro, *Res Rusticae*, i. 37 (where we should probably read "ne decrescente. tunc calvos fiant" and refer *istaec* to the former member of the preceding sentence); A. Wuttke, *I.e.*; Montanus, *op. cit.* p. 128; P. Sebillot, *I.e.*; E. Meier, *Deutsche Sagen* imd *Gebräuche aus Schwaben* (Stuttgart, 1852), p. 511, § 421; W. J. A. von Tettau und J. D. H. Temme, *Die Volkssagen Ostpreussens* und *Westpreussens* (Berlin, 1837), p. 283; A. Kuhn, *Mitrische Sagen und Märchen* (Berlin, 1843), p. 36, § 92; L. Schandern, in *Bavariae Landes- und Volkskunde des Königreichs Bayern* (Munich, 1860-1867), iv. 2, p. 402; F. S. Krauss, *Volksgebräuche und religiöse Branch der Sildslaven* (Munster, i. W. 1890), p. 15; E. Krause, "Aberglaubische Kuren und

sonstiger
glaube in
Zdtschrift
Ethnologist
(1883) p. 91 ; R.

Aber-
Berlin,"
fib-
xv.

Wuttke, *Sachsische
Volkskunde* (Dres-
den, 1901), p. 369 ;
C. S. Burne and
G. F. Jackson,
Shropshire Folk-lore
(London, 1883), p. 259.
The reason
assigned in the text
was probably the
original one in all
cases, though it is
not always the one
alleged now.

³ F. S. Krauss,
op. cit. p. 16 ;
Montanus, *l.c.* ;
Varro, *Rerum Insti-
carum* i. 37 (see above,
note ^aj. I low-
ever, the opposite rule
is observed in
the Upper Vosges,
where it is thought
that if the sheep are
shorn at the new
moon the quantity of
wool will be much
less than if they
were shorn in the
waning of the moon
(L. F. Sauvet,
Folk-lore des Vosges,
l'antes-Vosges, p. 5). In
the Bocage of
Normandy, also, wool
is
clipped during the
waning of the moon ;
otherwise moths
would get into it (J.
Lecceur, *Lesqirisses du
Bocage Nonnaud*
Conde-sur-Noireau,
1883-1887, ii. 12).

⁴ Father Lejeune, "
Dans la foret,"
Missions Catholiques
xxvii. (1895) P-
272.

⁵ S. Johnson, *Journey
to the Western
Islands of Scotland*
(Baltimore, 1810),
p. 183.

^c J. G. Campbell,
*Witchcraft, and
Second Sight in the
Highlands and
Islands of Scotland*
p. 306.

⁷ Thomas Tusser,
*Five Hundred
Points of Good
Husbandry*, New